

THE WOMAN

The modern woman cringes at the thought of having to be in subjection to a man. The modern woman is free, liberated, and has a career of her own. She may choose to be a wife and even a mother, but these things occur on her terms; she does not let them hold her back from doing what she wants and living the kind of life she desires. The modern woman is in the office, the corporate boardroom, manufacturing plants, operating rooms, etc. There is only one place you will never find the modern woman: Heaven.

In the Bible, authority and leadership are placed squarely into the hands of men. Women are to be, in a word, submissive. How submissive should a wife be? *"Wives, submit yourselves unto your own husbands, as unto the Lord"* (Eph. 5:22). As unto the Lord? Just as men are told to love their wives as Christ loved the Church, women are told to submit to their husbands just like they do to Jesus. Should a wife do everything her husband tells her? Even though uttered in a different context, I believe the words of Peter apply here: *"We ought to obey God rather than men"* (Acts 5:29). A woman should never choose her husband over the Lord, but short of something sinful, wives are expected to be subject *"to their husbands in every thing"* (Eph. 5:24).

This kind of subjection could very easily be abused. However, I believe one of the shortest roads to Hell for a man is to mistreat his wife. Since the man is the head of the woman and Christ is the head of the man, can we assume that the way a husband treats his wife is the way Christ will treat that husband? *"For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment"* (Jas. 2:13).

The submission of a woman is just to her husband, right? Wrong. *"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence"* (1 Tim. 2:11-12). In the assembly of the Church, women are to be in subjection to all men, not just their husbands. A woman's silence is a token of her submission.

Paul then goes on to give a rationale for the position of men and women. *"For Adam was first formed, then Eve. And*

Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:13-14). Adam was essentially the "firstborn" and deserves special consideration. But the real reason is shown in the transgression in the Garden. Women are more naïve and trusting and are more likely to be deceived. Paul clearly says that Adam was not deceived. "But he still sinned," you say. Yes, but probably in more of a Romeo and Juliet fashion. Knowing that his help meet and companion was going to die, he decided to join her. He definitely disobeyed God, but he did it with his eyes wide open. Leaders need to be sound in judgment and not easily swayed by emotional arguments or deceived by smooth talking. God created women to perfectly fit their roles as wives and mothers. He created men to be leaders. The fact that some women can make great leaders and some men are poor leaders is irrelevant. God created us and intended for us to occupy specific roles. It is our duty to comply.

This leads to an even more difficult conclusion given the climate of our modern society. Sara is praised as a wonderful role model for godly women in the fact that she called her husband, Abraham, lord (1 Pet. 3:6). Can you see Sara in the modern world, working in corporate America in a management position, supervising dozens of subordinates, hiring and firing, making tough decisions, being very authoritative all day, and then going home and being so submissive she calls her husband lord? The majority of women in the world today live in cultures where they are expected to be submissive, not just at home, but in public as well. In most of Asia, Central and South America, and Africa it is culturally taboo for women to be assertive anywhere. It is only in the developed nations that women are not expected to always be submissive; and this has only been the case in the last 50 or 60 years. How can I reason from the specific thought (wives should be in submission to their husbands) to the general (women should be in submission to men)? Because Paul said so: "*The head of the woman is the man*" (1 Cor. 11:3). If he meant husband and wife only, he would have said so.

Before anyone gets too upset with what I am saying, allow me to clarify. I believe the behavior of most women I see in the Church today is perfectly fine. Being submissive does not mean that all women are slaves to all men. Submission is about attitude. A woman should never find herself in a position where she has to be bossy, authoritative, and aggressive toward men. When women began

working outside of the home in large numbers in the 1940's and 1950's, it was primarily as workers in manufacturing facilities, in clerical positions, as teachers and nurses, or other similar positions. A Christian woman can easily remain submissive in these occupations. Some women, however, have chosen to become more assertive and become supervisors, corporate CEOs, police officers, politicians, etc. Peter said the godly woman should be adorned with *"the ornament of a meek and quiet spirit, which is in the sight of God of great price"* (1 Pet. 3:4). It is not good for even Christian men to become involved in professions that require such assertiveness, let alone women; we are all called to meekness (Tit. 3:2).

Another area for concern for both men and women is dress. A recent article in the Harvester pointed out the inappropriate dress often seen in the Church assembly; it only gets worse outside the assembly. In terms of modesty, we should never wear anything anywhere in public that we would be ashamed to wear to the assembly. There are two passages which refer to the dress of women. *"While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price"* (1 Pet. 3:2-4). *"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works"* (1 Tim. 2:9-10).

The sentiment of both passages can be summed up in one simple phrase: a woman should not dress in such a way as to call attention to herself. This can be done by either dressing with costly apparel or jewelry or dressing immodestly. Expensive clothing and jewelry is wasteful and shows a worldly instead of a spiritual attitude. Never dress in such a way that transmits the message "I have more than you."

Modesty is by far the larger of these two issues the Church faces today. Most young women (teens and 20's) that I see in the Church today dress immodestly much of the time. The number one problem area is cleavage. A woman should NEVER expose any part of her breasts in public. What is wrong

with a little bit of cleavage? First of all, it becomes a lot of cleavage when a woman bends to pick something up, or speak to a child, or when she is seated and someone stands near her. Secondly, why is a little cleavage being shown in the first place? No, not ALL women's clothes are made that way today. A woman displays exactly those parts of her body that she chooses. Is it not a man's problem if he lusts after a woman? It is indeed a sin for a man to lust after a woman (Mat. 5:28). However, if a woman is not dressed modestly and a man lusts after her, she has sinned as well. In fact, she sinned as soon as she decided to wear clothing in public that was immodest.

Some contend, based on Deuteronomy 22:5, that women should not wear pants. This passage does not prohibit women wearing pants and in fact simply prohibits what we might have thought of as a modern sexual deviation: cross-dressing. A discussion of pants leads directly to another hot topic: shorts. Is it immodest for women or men to wear shorts? I need to ask another question in order to address this one: how long should a woman's dress or skirt be? Hemlines change with the times, but what should be considered modest for a Christian woman? Since there are no specific scriptural guidelines, we must fall back on common sense. There are only two logical places defined by nature: the ankle and the knee. To try to define a location somewhere along the calf or thigh is completely arbitrary. Very few women wear ankle length dresses or skirts today. The knee seems to be the logical place to draw the line of modesty. What does this have to do with shorts? Is it the shape or length of shorts that is problematic to some? They are shaped like pants, so that should not cause concern. Therefore, if they show no more of the leg than a dress or skirt, what is wrong with them?

The only other topic of modest dress is the fit of clothes. They should be, in a word, loose. Tight clothes that define the shape of the body only invite others to think of what is beneath.

I am not picking on women; the same guidelines also apply to men. We should all dress in a way that does not draw attention to us outwardly. What people should see and remember about us is our kind, loving, and humble attitudes. Outwardly, we should blend in (modestly), inwardly we should stand out.

A final topic of appearance, and an unpopular one, is hair. Sometimes, to glance around a Church assembly, one might well think that the first part of 1 Corinthians 11 is not there or that it does not mean what it says. Paul is very clear that men are to have short hair (1 Cor. 11:14), and women are to have long hair (1 Cor. 11:5-6, 15). The reason for women having long hair is given in 1 Corinthians 11:10: *"For this cause ought the woman to have power on her head because of the angels."* The word power here indicates that a woman should have a symbol of power or authority on her head as a token of her submissive attitude. Paul states in verses 8 and 9 that woman is from man and created for man. This is the "cause" he refers to in verse 10. And how are angels involved? *"Are they (angels) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"* (Heb. 1:14) How do angels minister to us? When and where are they present? We do not know the answer to these questions. What we do know is that Paul said angels (whenever they are present) should see long hair on women and from this know they are submissive.

What is long hair? What is short hair for that matter? There are no clear cut scriptural guidelines but common sense can once again answer this question. First of all, changing styles in society have no bearing on this. We dress and act based on the Bible, not according to what is popular. Common sense should tell us that a person's hair cannot be classified today as short and next week as long. Short should clearly be short and long should clearly be long. This means there is a middle area where no one should be. What I will call "medium" length hair is too long for a man and too short for a woman. Anyone should be able to look at someone's hair and be able to tell their gender based on this alone. If men will keep their hair off their ears and off their necks, there should be no problem. A woman's hair must be clearly and obviously long. Medium length "feminine" haircuts are unscriptural.

When a woman chooses to draw attention to herself through flashy or immodest dress or chooses to have hair that is not long she demonstrates lack of submission. Modest dress, long hair, and silence in the assembly of the Church are all symbols of submission that God has enjoined on women. To fail to yield in any of these areas is not just rebellion against the authority of man, but rebellion against God who placed us in the positions we are in and created these signs of submission.

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APOLOGIA

QUESTION: Are Hades and Tartarus the same place? If not, how are they different?

ANSWER: Often presented is a chart depicting present-day life in which both the righteous and the unrighteous live in the same world. At death, however, and in accord with Luke 16:19-31, there is drawn a circle showing the separation by a great gulf between Lazarus and the rich man. This circle is termed **Hades**; the portion designated **Paradise** is where Lazarus is consigned and the other is termed **Tartarus**, where the rich man is placed. At the end of time, there is a judgment and then a final separation for eternity either into **Heaven** or **Gehenna** (Hell).

The chart is basically accurate and presents a traditional view held by many who affirm the Scriptures to be their rule of faith and practice. It presents correctly a departure from this present life, both for the righteous and the unrighteous, to a state of being termed **Hades**. Hades consists of two parts separated by a great gulf. The portion of Hades reserved for the righteous is referred to as **Paradise**, while that other portion is reserved for the unrighteous. That portion should be labeled **Torments** instead of **Tartarus**, but we will discuss this later. At the end of time, those inhabiting Hades will be eternally separated, the righteous enjoying eternity in **Heaven** (but also termed by Paul as **Paradise** in 2 Cor. 12:4 and by John in Rev. 2:7) while the unrighteous exist in **Gehenna**.

Rather than place judgment at the end of time, however, judgment occurs at the time of death. Hebrews 9:27 states that "*it is appointed unto men once to die, but after this the judgment.*" Note carefully that this passage does not state **how long** after death judgment occurs; simply that judgment follows death. This is confirmed by Luke 16 where both Lazarus and the rich man were separated **at death**. What most think of as judgment is in reality **finality**, for judgment has already happened. At the end of time men, all who will have already been judged at death, will have their

state changed from **Hades** to either **Heaven** or **Gehenna**.

Paul states in 1 Thessalonians 4:14 that some will have been **with** Jesus before the end of time and that **at** the end of time God will bring them with Him. Thus, a separation from the unrighteous will have already been made before the end of time.

The word **Tartarus** is found only once in the entire Bible (2 Pet. 2:4), and there it clearly states that **Tartarus** is the place where "angels that sinned" were placed - not unrighteous human beings. This verse further states that these angels were there "to be reserved unto judgment." Note carefully that **Tartarus** is for angels that sinned, while **Torments** is the place where unrighteous men are reserved.

Revelation 12:7-9 states that "the dragon...and his angels" were defeated in the war against God, "neither was **their** place found any more in heaven," and they were "cast out into the **earth**." Verse 12 explains, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you" and "he knoweth that he hath but a short time."

Those human beings in **Hades** were restricted from any further action on the earth, but the devil and his angels are not so restricted; thus they are not in the same place or circumstance as are human beings after death. They know, however, that they are destined for eternal punishment (Jude 6). In Matthew 8:29 the devils possessing the two men asked of Jesus, "Art Thou come hither to torment us **before** the time?" They possessed power to afflict the two men on earth, contrary to those in **Hades** who were restricted. The devil and his angels remain among us even in this present day (1 Pet. 5:8) and are not in **Hades**. **Tartarus** (the earth) is the place reserved for the devil and his angels. **Torments** is the portion of **Hades** reserved for unrighteous humans.

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GOSPEL MEETINGS

<u>DATES</u>	<u>PLACE</u>	<u>SPEAKER</u>
July 4 – 9	2010 Church Camp Meeting Cheyenne Mountain Resort Colorado Springs, CO	Various Speakers
July 9 – 11	Chapel Hill Pell City, AL	Sam Dick (Cave City, KY)
July 11 – 16	Templehill Smithdale, MS	Joe Hill (Hager Hill, KY)
July 16 – 18	Antioch Douglasville, GA	Kevin Mills (Newnan, GA)
July 18 – 23	Oak Grove Woodland, AL	Harry Cobb (Wedowee, AL)
July 19 – 23	Owens Road Prattville, AL	James McDonald (Woodbury, TN)
July 25 – 30	Napoleon Woodland, AL	Brad Prince (Wedowee, AL)
July 26 – 30	Mt. Zion Crab Orchard, KY	Hunter Bulger (Fort Deposit, AL)